13: Jenness--81 (1914-1916) 1917 Copper Eskimo
116, 101

"The so-called Central or Copper Eskimos live in part on the northern fringe of the mainland coast of North America in the Coronation Gulf region and in part on the great land mass known as Victoria Island, which lies directly north. The region over which they migrate extends from Stapylton Bay on the west to and beyond Kent Peninsula on the east (Fig. 1).

13: Jenness--81
116, 123

(1914-1916) 1917

Copper Eskimo

"During the two years from September, 1914, to July, 1916, I lived in their winter settlements, which are distributed all the way from Dolphin and Union Strait to Bathurst Inlet, and in that time I spent seven months--April to November, 1915--wandering alone with them in the southwestern part of Victoria Island. The following account of their life and its relation to their Arctic home is based on my experiences during that time and on information obtained from other members of the Canadian Arctic Expedition."

corner of Victoria Island, (2) is only occasionally occupied by the Eskimos in summer, and the Hanneragmiut have ceased to form a separate subdivision of the Copper Eskimos.

(3) Eskimos from the Rae and Coppermine River basins, who gather [83] in winter at the west end of Coronation Gulf and are composed of Pallirmiut from Rae River, Kogluktomiut from the Coppermine, Asiagmiut from the country between the Coppermine and Tree Rivers, and Nagyuktomiut from the opposite side of the strait. They are often called collectively Walliarmiut, from Walliak, the Eskimo name of Richardson River. Their number, like that of all the groups in this region, varies from year to year but may be stated approximately at one hundred.

(4) East Coronation Gulf Eskimos, comprising Tree River natives (Pingangnaktomiut), Nenitagmiut from the country behind Gray Bay, Kilusiktomiut from Arctic Sound, Umingmaktomiut from the east side of Bathurst Inlet, and Kiglingilmiut from the coast of Victoria Island opposite. A few families live inland south of Bathurst Inlet, in the country called Saningaiyok, but they rarely come to the coast. The more western

---

"2. For the Eskimo names of geographical features in this region, see the map accompanying V. Stefansson: Victoria Island and the Surrounding Seas. Bull. Amer. Geogr. Soc., Vol. 45, 1913, pp. 93-106."

natives often refer to this eastern group as Kivalirmiut, or the eastern people. Their number is approximately one hundred and fifty.

(5) Dease Strait natives, consisting of Asiagmiut (3) from the country east of Kent Peninsula, and Ekalluktomiut from the southeastern extremity of Victoria Island. Very little is known about these Eskimos, but the natives of the eastern part of Coronation Gulf, with whom they have regular communication, estimate them at about one hundred."

"3. Just off the right margin of the map in 102° W."

13: Jenness--83 (1914-1916) 1917 Copper Eskimo
116, 166

"These groups [AW: i. e. the tribal sub-groups] are permanent, but the families who compose them continually change from one to another, so that the location of a man at any particular time is uncertain. As a rule it is to a neighboring group that he attaches himself for a season or two, but occasionally to one more remote. Contact takes place between the different groups mainly in the spring, and it is then that their composition undergoes a change."

13: Jenness--83 (1914-1916) 1917 Copper Eskimo
116, 439

"There is brisk trading, in pots, lamps, weapons, skins, and other household furnishings. The desire to trade often impels them to make extensive journeys. From eastern Coronation Gulf they connect with the Nechillingmiut Eskimos of Back's River (4) and with the natives on the Arkillinirk, or Thelon River, (5) both of whom have direct relations with white traders. Since 1911 the Coronation Gulf natives have visited Great Bear Lake each year to trade with whites and Indians. Half a century ago the Dolphin and Union Strait Eskimos used to meet others that went eastward one hundred to one hundred and fifty miles from Cape Parry and Cape Bathurst to the vicinity of Wise Point, but since white men have established themselves in the Mackenzie Delta and since whaling ships have paid regular visits to Herschel and Baillie Islands, respectively at its western and its eastern portal, broadly speaking, the Copper Eskimos have lost touch with their western neighbors."

"4. Flows east-northeastward some 150 to 200 miles inland from the longitude of Bathurst Inlet ot that of Elliot Bay (96° W.), where it debouches.
5. Some 75 to 100 miles south of Back's River."

13: Jenness--83-86 (1914-1916) 1917 Copper Eskimo
116, 177

"In 1905, C. Klongenberg in the Olga, and in 1907 C. Mogg, in another vessel of the same name, wintered on the south-[86] west coast of Victoria Island; both had western Eskimos among their crews and both met the local natives for a short period. Stefansson met them in 1910 and again in company with Dr. R. M. Anderson in 1911, on both occasions accompanied by western Eskimos. In 1910, J. Bernard entered the country and spent a winter; in 1912 he returned and spent two additional winters, having with him an Eskimo family from Baille Island. From 1914 to 1916 the Canadian Arctic Expedition was in uninterrupted contact with the same natives, while the northern party of the same expedition met the Eskimos of Prince Albert Sound and Minto Inlet. The Anglican Church has sent missionaries into the country, who have now probably established themselves in Dolphin and Union Strait. Traders and western Eskimos are reported to be following in their wake, so that the Copper Eskimos will again have constant relations with the west, and with the whites as well as with the old trading groups they have been accustomed to meet in years past."

13: Jenness--86
116, 421

(1914-1916) 1917

Copper Eskimo

"Speaking generally, all food is shared in common, but weapons, tools and household furnishings are private property."

13: Jenness--86
116, 671, 771

(1914-1916) 1917

Copper Eskimo

"The only law is custom, handed down from generation to generation; it alone upholds the structure of society, maintains the taboos, and regulates the relation of family and of man to man. Its sanction is religion, and violation of custom is punished, through spiritual powers, by sickness and death, or ill-success in hunting and fishing. The magic of the shamans is, for the most part, devoted to neutralizing or securing the active support of the innumerable spirits that are believed to control the phenomena of nature and the supply of game. Misfortune and death are occasionally ascribed to evil magic, but any man suspected of sorcery is liable to sudden murderous attack from his fellow-tribesmen."

13: Jenness--86 (1914-1916) 1917 Copper Eskimo
116, 622, 554

"Established authority among the Copper Eskimos is unknown. By virtue of their personal dignity, their force of character, skill in hunting, or reputation for magical power, certain men are more influential than others but possess no constituted authority over a group or tribe."

13: Jenness--86 (1914-1916) 1917 Copper Eskimo
116, 685, 626

"The greatest check on theft is the extreme intimacy of social relations, everyone being aware of what is said, done, or owned by all the rest. Nevertheless a little pilfering does occur, even among themselves; and, in the absence of any established authority, the victim's only redress is by an appeal to physical force, which, with a people whose emotions, like those of children, have not come under the control of a developed temperament frequently means murder."

13: Jenness--86 (1914-1916) 1917 Copper Eskimo
116, 197

"The language of the Copper Eskimos, so far as we now know, is practically uniform. Its nearest relations seem to be with the Mackenzie dialect rather than with that of Hudson Bay, but natives from either place should make satisfactory interpreters. A Mackenzie native would probably get on better with the western Copper Eskimos and a Hudson Bay native with the eastern, but neither would have any serious difficulty anywhere."

13: Jenness--86-89 (1914-1916) 1917 Copper Eskimo
116, 682, 627

The [89] most trifling incident may lead to this result [AW: murder]. In 1914 a man stabbed another merely to prove that the knife his victim ridiculed was a good one. The murderer in turn is sometimes slain by the kinsmen of his victim and a vendetta is established, but in most cases this outcome is avoided by his flight to another district, when his deed, after the lapse of a few years, passes into oblivion."

13: Jenness--89 (1914-1916) 1917 Copper Eskimo
116, 164

"The death-rate is high and the mortality among children especially heavy."

13: Jenness--89
116, 888

(1914-1916) 1917

Copper Eskimo

"The aged and infirm are not abandoned, as is the case among some Eskimo tribes, but receive the utmost kindness and consideration."

13: Jenness--89 (1914-1916) 1917 Copper Eskimo
116, 595, 837

"Family organization is, in its general features, very similar to our own. Interchange of wives, however, is common, polygamy frequent, and polyandry not unknown."

13: Jenness--89
116, 582

(1914-1916) 1917

Copper Eskimo

"Girls occasionally marry before they attain the age of puberty, but rarely have children before the age of sixteen or seventeen years."

13: Jenness--89 (1914-1916) 1917 Copper Eskimo
116, 847

"Infanticide is frequent; four cases occurred in Dolphin and Union Strait in the winter of 1915-16. One of twins is always killed; the girl, if the sexes are different. Usually the child is suffocated before it is exposed. On the other hand, abortion is unknown. The chief reason for infanticide seems to be that the bringing up a child entails severe hardship on the mother; not only must she nurse it for several years until it is able to endure the strong meat and fish diet which constitutes the only food, but must carry it everywhere on her back, in addition to a heavy pack, through all their migratory summer life. The child is spared, however, if someone can be found to adopt it, and adoption is frequent."

13: Jenness--89-91 (1914-1916) 1917 Copper Eskimo
116, 221

"The food supply is practically limited to seals, fish, and caribou. Polar bears, brown bears, musk-oxen, squirrels, and one or two minor animals supplement these articles a little in some places, but never become staples. Seal skins and caribou skins are indispensable for clothing and tents, and seal blubber for fuel and light. The natives take kindly to the white man's food, but only as a luxury. Sealing is prosecuted in winter, when the seals are harpooned through their breathing holes in the ice. At this season the Eskimos are gathered in large settlements off the coast. In spring they migrate to the land, scattering into small bands to fish in the streams and lakes and hunt the caribou which are then making their way northwards. For fishing spears and lines are used, usually with barbless hooks; salmon are trapped in stone weirs and speared as they migrate up the streams to the lakes. Caribou are shot with bow and arrow, or speared from kayaks when driven into lakes. Recently a number of Winchester rifles have been introduced, mostly of 30-30 and .44 caliber. In consequence more caribou are shot than formerly, and the natives are learning to shoot seals on the surface of the ice in spring. Rifles may in years to come seriously reduce the number of caribou in the country, and more valuable than they would be the introduction of fish-nets, for almost every lake teems with salmon and trout, and the salmon annually migrate in large numbers up most of the rivers and creeks. The possession of umiaks, too, if the art of [91] making them were learned from the western natives, would greatly assist in the setting of nets as well as in the shooting of seals in the open sea."

13: Jenness--91
116, 164, 744

(1914-1916) 1917

Copper Eskimo

"At present these people are very healthy and without any serious ailments. The population appears to be about stationary, owing to a low birth-rate and a high death-rate, the result of the hardships of life in the Arctic. But if ever the diseases which have swept through the western Eskimos find their way into this country, more especially measles, tuberculosis, and venereal diseases, half the population would probably be swept away within a decade or two. The two latter diseases, if once introduced, would be ineradicable; they would be handed down from one generation to the next, as in the Mackenzie Delta at the present day. Possibly their introduction is inevitable, but since Herschel Island is the chief portal leading into the country at the present time, there would seem to be some prospect of successfully keeping them out if no one, white or native, were allowed to sail from that port eastward to Coronation Gulf without a medical certificate from the medical officer resident in the Delta; anyone found in the country of the Copper Eskimos without such a certificate could be made liable to immediate deportation."

13: Jenness--91
116, 177

(1914-1916) 1917

Copper Eskimo

"Since the visit of J. Bernard, the Eskimos are devoting considerable time to trapping of foxes. These are probably less numerous than farther west, but still there are enough to make the industry profitable. Traps are in great demand on this account. Every kind of cloth, too, is eagerly sought after. Woolen clothing would be very serviceable during the greater part of the year and cloth tents invaluable in summer; but woolen and cotton garments of any description are likely to introduce pulmonary troubles among a people ignorant of their proper use."